Profs Malmstrom, Woodin among local candidates

by Ana Cara

Among the candidates for Middlebury public offices are two members of the Middlebury faculty, Professor Vincent Malmstrom of the Geography Department and Biology professor Howard Woodin.

A revived interest prevails in the town over the elections, which will come to a head during town meeting, the first two days in March.

Fourteen persons have filed petitions for five categories of public office. The candidates are the following: For selectman, (3 years) George Foster, Karl Neuse; (2 years) Paul Carrara, Vincent Malmstrom; (1 year) Edward Buttolph, Bernard Cole, John Deppman, Howard Woodin, William Reynols, and A. C. Dutton Smith. Kenneth W. Caul and Richard Gardner are the candidates for Clerk, Treasurer, and Raymond Davis and J. Wesley Murdock Sr. for Lister.

The occupations of the candidates range widely. Selectman Foster is a dairy farmer. Mr. Neuse is an attorney for the Regional Planning Commission. Paul Carrara is a business man and has served two one-year terms as selectman. Mr. Malmstrom is a geography professor at the college. Selectman Buttolph is involved in tree farming. Mr. Cole is the Middlebury florist and the president of the Middlebury Business Bureau. Attorney Deppman first became acquainted with Middlebury ten years ago when he came to the college. Professor Woodin teaches Biology at Middlebury College. William Reynolds and M.A.C. Dutton Smith are both land developers in Middlebury.

A meeting was called Wednesday, February 17, by the League of Women Voters at which each candidate could present himself and his ideas to the community. About 30 people attended "Candidates' Night."

Several issues of common concern were discussed, such as the need for a new Middlebury Charter. Other more controversial issues, such as the no-parking ban on Main Street, and the proposed traffic signal, were avoided.

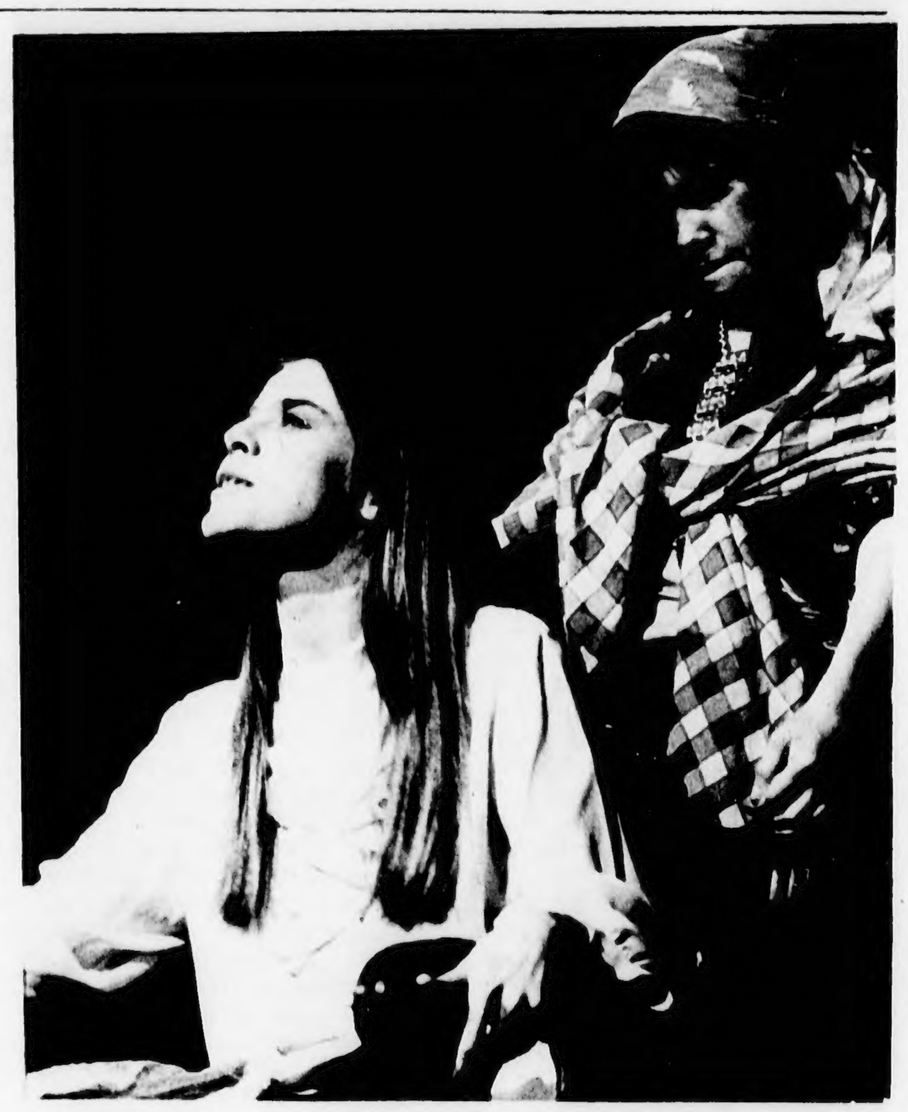
It was emphasized that important decisions on land development, planning, and possibly zoning would be required in the next three years. The town of Middlebury, Mr. Neuse said, "is at a crossroad."

An issue of interest to many are the lines of communications between the administrative body and the people of the town. There is a unanimous agreement that people should be more adequately informed on matters discussed in selectmen's sessions. Several suggestions were made on how to promote a better flow of communication: the printing of the minutes of each selectmen's meeting, an agenda of the coming meetings to inform people of the business to be discussed, the issuing of "interim reports" on a regular basis from each town board reporting their activity, and appearances by selectmen at various local organization to talk about town affairs.

On Monday, March first, discussions with the candidates will be held at the Municipal Building, and the voting will take place the following day.

Professor Howard Woodin is especially concerned about the ecological aspects that affect Middlebury. He has set up a seven-point proposal which he plans to work from if elected. The plan included: 1 ecology, 2) a new town charter, 3) preservation of green belts, 4) more town parking lots, 5) regulated traffic flow by devolopment of a by-pass, 6) recreation programs and the enhancement of libraries, and 7) the revision of town subdivision regulations and zoning ordinances.

Professor Malmstrom has served 10 years on the Middlebury Planning Commission and four years on the Addison County Regional Planning Commission. He was also named an adviser to the governor's commission on environmenta' control. He is now interested in leaving his advisory position and taking up a job where he will be able to "translate plans into action."



Linda Headley and Molly McKitterick as Hamm and Clov in a production of Samuel Beckett's "Endgame" presented Monday night in Wright Theatre. The play, directed by Andy Merdek, also included John Bell and Robert Buxbaum in the cast as Nagg and Nell.

Drinkwine calls school smokestack "non-polluting"

by Richard Duff

Student fears that the College heating-plant smokestack is adding a dangerous amount of pollutants to the air are unfounded, according to the Plant Engineer, Mr. Drinkwine. In an interview, Mr. Drinkwine stated essentially that, because the College is doing all it can to eliminate pollution caused by the plant, the smokestack has received a Ringleman rating of less than 1.

The Ringleman test checks the color of the stack effluants and grades them on a 1-4 scale in which 1 is the optimum. The plant's better-than-1 rating places it well within the recently-enacted Vermont requirements of a rating of 2 or better. In a rural area in which the "dilution factor" of the atmosphere is quite high, such a rating is considered to be "non-polluting."

This success is the direct result of a recent College effort to reduce plant-caused pollution from the unsightly smokestack. Its efforts include new machinery -- notably a new oil stoker which uses over-fire air jets to prevent smoke, anti-pollution devices such as ash-collectors in the smokestack itself (the ash is collected in large drums and dumped in a landfill), and the use of less-polluting fuels.

In order to decrease sulphur-dioxide emissions, which are the major stack pollutants, only the lowest-grade sulphur oil and coal available in Vermont (the lowest grades are being shipped only to large metropolitan areas) are being burned, although these grades are more expensive than fuels with a higher sulphur content.

Oil is used as the plant's primary fuel because it produces less sulphur-dioxide when burned than does coal. The coal and coal-burning boilers serve as a back-up system which would be used in the event of an oil shortage or equipment failure.

Rumors that the stack is being "blown," cleared of built-up gases, at night rather than during the day in order to circumvent the law are without basis, since the stack is blown at least once every hour, day and night, for approximately two minutes.

administrators on leave of absence

Two members of the College administration, President Armstrong and Dean of th College O'Brien will be on leave during the coming year. Contingent upon the approval of the Board of Trustees, Dr. Armstrong will take a leave of absence this summer which he intends to spend in Greece and perhaps other countries.

The President's leave was made possible by a grant from the Danforth Foundation designed to "provide opportunities for adminsitrators to enlarge their perspectives of current and future educational issues and to renew their inner resources for continued leadership in higher education."

Dr. Armstrong plans to spend his time traveling and reading literature--rather than material directly related to education. He said he hopes to evolve or redefine his philosophy and goals for education in general and for this institution in particular.

Dean O'Brien's plans are slightly more specific than Dr. Armstrong's. He will be on leave in England, in London or Oxford, from September to June, to do research on Hegal's philosophy. Dean O'Brien is taking leave under the newly-initiated Administration Leave Program; he has also received an American Council of Learned Societies Fellowship for his project.

On Other Campuses

by Cannon Wann

Yale University has been formally charged with sex discrimination by The Women's Equity Action League, based in Washington, in conjunction with the Department of Health, Education, and Welfare. The charges have been brought in reference to the small proportion of women on Yale College Faculty; only five females hold faculty positions out of 839 faculty places. The HEW office of civil rights will investigate on the grounds that it is unlawful for Yale, a federal contractor, to discriminate on the basis of sex. If evidence of discrimination in Yale's admission policies for staff and faculty is found, all federal contracts can be canceled.

The Afro-American Societies at Bowdoin, Colby, and the University of Maine are claiming statewide neglect, evidenced by Maine's "deteriorating committments to the aspirations of minority and economically disadvantageous students." A televised appeal was made to Senator Edmund Muskie to stage a conference of some unspecified nature in order to obtain more aid for black students.

Over 200 students at Stanford University left a rally sponsored by the Coalition Against the War in Indochina and took over the Business School, holding the President, Trustees, and advisors under seige. Before Santa Clara Sheriff's Deputies cleared the building, the students made a series of demands, the most important that the Trustees make peace with the people of Southeast Asia in the name of the students, faculty, and staff of Stanford University. Following the Laosian invasion, there have been massive sit-ins and demonstrations, and an appeal has been issued for a nationwide strike.

The Alumni Council and the Board of Trustees at Dartmouth College report that they will reach a final decision on coeducation at their April meeting.

A joint peace treaty between the people of the United States and the people of North and South Vietnam was ratified at the U.S. National Students Association meeting at the University of Michigan. The proposed treaty for immediate withdrawal was formulated by representatives from Student Councils throughout the nation and designed to be accepted by both liberals and radicals. The treaty will go before sections of the United States for ratification next month, and if enough people sign it, the section could declare itself "out of the war." The treaty is expected to be the launching point of much political activity this spring in conjunction with the anti-war efforts. The conference was also informed of a new and important facet of military unrest: the G.I.'s themselves are now uniting to form an active faction against the war.

Although the signing of the treaty borders on the definition of treason, there can be no conviction of a treasonous act, as the U.S. is not actively engaged in a declared war. This spring the treaty, with the signed supporters, will be taken to Washington with a mass rally, where it will be handed over to the Nixon Administration, designating which areas of the country have been liberated.

admissions rise despite trend

While many Ivy League Universities are reporting a substantial drop in the number of applications for next fall's freshman class, Middlebury has again been inundated with an increase of almost 500 applications. Harvard is 11 per cent less popular; Yale, 18 per cent; the University of Wisconsin at Madison, 24 per cent. At $3,900 a year, Middlebury, the embodiment of every prep and high school senior's illusion of the "small, coed school in New England," has 13 per cent more applicants for the class of 1975 than it did for this year's freshman class.

The Admissions Office is just beginning to read folders, and no profile of the applicants will be available until July. However, by the January 15 deadline, over 4,300 applications had been received, compared to 3,873 last year. Besides that, the office had answered 18,000 inquiries and given 3,200 interviews.

Speaking in terms of numbers only, it will not be substantially more difficult for the new freshman to get in, since the college has enlarged the size of the new class to 560 in order to increase overall enrollment at Middlebury. Again, about one in eight applicants will finally matriculate here.

No decision has yet been made as to the male-female ratio in the 560. Admissions policy has been criticized in the past for its traditional practice of accepting more men than women even though a much greater number of women apply, many of whom are academically more qualified. However, this year the gap is beginning to close. Men are behind women (2,013-2,314) by only 300 applications this year, compared to 500 in 1970. The Admissions Office has no idea yet of how many of the 252 transfer applicants it will be able to accept.

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LETTERS TO THE EDITOR

Activities Board

We would like to make what we feel to be a necessary explanation of what the Middlebury College Activities Board is and how it should be functioning.

The Activities Board is a student organization financed partly through student Activities Fees, and partly by the College. The Board includes five committees, all of which work toward providing the campus with a wide range of activities. The House Committee deals with the maintenance, decoration, and possible expansion of such places as the Band Room, the Game Room, and the S D U's Recreation Committee runs contests, games, and such things as Charades and the Ed Gee Birthday Party. Dances, parties, and much of Spring Weekend are planned by the Social Committee. Movies, speakers, panel discussions, debates, and performances are organized by the Culture Committee. Publicity Committee is, understandably enough, in charge of all publicity.

Each committee is made up of any and all interested members of the student body. The chairman of each committee was selected, through interviews open to the entire school, to be on the Executive Board of the Activities Board. With an Inter-Fraternity Council representative, two Vice-Presidents, and a President, they meet weekly to make sure there are no conflicts in scheduling, and to accept progress reports from the various committees.

The Committees meet during the week, and it is here, on the committee level, that the actual "meat" of the idea-gathering, planning, and doing takes place. The committees are NOT passive, rubber-stamp, dirty-work "subclasses." They are autonomous and powerful, in that they plan and control the activities desired "by the students."

If no one comes to his meetings, the committee chairman, being the responsible soul that he or she is, ends up doing all the work. This inevitaby leads to a limitation of ideas, a narrowness of outlook, and a decrease in effectiveness of the entire committee. Given the Board's goal of providing a wide spectrum of activities to fulfill the needs and wishes of the many different tastes on campus, this is an unhealthy situation. No one person can possibly be aware of the wants and interests of everyone on campus; but the more "thinking people" there are on a committee, the better the chance of that committee providing activities for everyone.

The committee meetings are always totally, completely, absolutely OPEN to anyone interested in coming. Notices indicating meeting times are posted on the Proctor Hall Bulletin board. Right now, people and ideas are urgently needed. However, once someone joins a committee he is not irrevocably trapped into spending forty hours a week working for it. He can do as much or as little as he wishes, ranging from running a whole weekend to suggesting one idea at a meeting and leaving five minutes later.

To provide the student body with the number and diversity of activities it seems to be crying for, the MCAB MUST have a sufficient number of interested students willing to come to the committee meetings and put forth some amount of time and effort.

Laura Reinertsen
Hayden Kit Fuller
Vice Presidents, MCAB

the great american media machine is coming

Civil Disobedience

To the Editor:

Is law-breaking good or is it bad? And for whom is it good or bad? These are the questions which have been regularly debated between proponents and opponents of civil disobedience.

Civil disobedience is good or bad for either the law-breaker or society or both. Does civil disobedience leave the violator in a better or worse position than he was in before commission of the act? Is society better or worse off than prior to the act? If nothing more than the incarceration of the violator results from the act, the offense would seem to leave him worse off. If he feels something positive has been gained, he is perhaps better off. If the act leads to a break-down in the legal structure, society is worse off. If the act does not have this effect, but instead a positive change results from the act, the violation has left society better off.

For years we have seen two groups sparring on this point. One group of crusaders (whose spokesman we find in Herbert Storing and whose position Bill Wood summarized last week) insist that civil disobedience can only encourage a habit of disobedience to the law which will in turn undermine the law's only support, habitual obedience; the result they say is anarchy. The other group of "speculative philosophers,' headed by Dr. King, take the position that civil disobedience is perhaps the best way of fortifying democratic society in that it provides an alternative to violent revolution and an outlet for extreme criticism, in that it introduces a means by which an individual can morally escape complicity with what he feels is a government's wrong - doing while still remaining a member of that erring society, and in that it permits a means by which injustice might be eliminated.

Two antithetical positions, one claiming civil disobedience to be healthy for the individual and society, the other insisting that it is not. Would you care to choose sides? Until now this has been your plight: which team looks best? Perhaps you have trouble deciding - I did. Perhaps there is something inside of you which

Continued on page 11

news shorts

A group of Middlebury women will be attending a Women's Liberation conference in New York the weekend of March 6-7 at Barnard and Columbia Universities. The purpose of the conference is to build the women's movement in general and at high schools and colleges in particular. Aside from speakers, there will be workshops on women's studies programs, consciousness raising groups, sex stereotyping, abortion and contraception, child care centers, women and the war, radical women, and women in professions. The sponsors, the Women's Strike Coalition, want as many women to come as possible. For more information, contact Gretchen Amussen, Box C1435.

Winter Term will be the subject of this Sunday's College Council Radio Show. The program uses a telephone call-in concept, a format which has never before been used in WRMC-FM's regular programming. The telephone hookup allows the listener to participate by calling in and talking with a panel of students, faculty and members of the administration. The show is part of a series of programs which will be aired throughout the spring each Sunday night at 10.

Exclusive live coverage of this year's Carnival will be provided by WRMC-FM. Broadcasting live from the slopes from 8:00 AM-4:00 P.M. on both Friday and Saturday the station will feature capsule reports (which will also be fed via the Panther Sports Network to WFAD) at quarter before and quarter after the hour every hour. WRMC will also initiate "Vermont's only ski-up request line."

WILL DO ANYTHING!!
...ANYTHING??

PLEASE return my entire thesis notes
on Romanticism and Shelley.

Cardboard notebook with yellow filler, removed from Proctor Tues., Feb. 16

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Osborn Corner

interest in Women's Lib sought

by Torie Osborn

At the start of this school year, several women students, including myself, attempted to found a chapter of Women's Liberation at Middlebury. Initially there was a show of interest——about 30 people showed up at our first meeting——but it was short-lived. Weekly meetings drew fewer and fewer people; a symposium designed to handle about 60 people attracted 15. It was obvious to those of us who were seriously interested in at least familiarizing Middlebury students with the issues involved that people were, to say the least, disinterested. So, we eventually abandoned our attempts to bring Women's Lib to Middlebury.

It was discouraging at that time for me personally to discover that the college community here was so apathetic, as I had transferred this year from Barnard, a school where Women's Liberation has played a major role in my life and in the lives of the students and faculty there. Not only has it been a self-educative body of students but one that has brought understanding of itself to others and has successfully pushed for changes at the college, such as the creation of courses about women in virtually all departments.

However, I realized that Middlebury's insulation by the Vermont countryside, and the fact that it is not an all-girls school, (and, indeed, has a predominantly male student body and faculty) were apt to make this college less receptive to the Women's Lib movement. Besides, it seems Middlebury is often a bit behind the times.

At any rate, it is now spring semester, and our futile efforts in the fall have given way to what I perceive to be at last a mild interest in Women's Liberation. Mrs. Madelon Goelke's Winter Term course and the excellent, if poorly attended, lectures on the subject by Mrs. Kerrigan and Mrs. Goelke, also during Winter Term, seem to have opened up the area again.

There has been no formal attempt at reorganization of a Women's Lib group as such, though there probably will be if there seems to be a demand. However, several women students who have been interested all along in the movement but who were among those of us frustrated in the fall by our fruitless efforts, met last week and brought together several new ideas on ways to approach the college community

There will be a panel discussion of various aspects of Women's Lib on Sunday, March 28th, and all will be invited to come listen, participate, cheer or jeer. We hope also that we will be able to get speakers from feminist groups in New York and elsewhere to give lectures. An excellent femirist film, "Salt of the Earth," will be shown April 14th. And perhaps more.

I am hoping also to have a column each week in The Campus which will present my personal views, reprints from relevant articles, or contributions on the topic of Women's Lib from interested students and faculty.

I would like to attempt to once again bring up the topic in the hopes of raising the consciousness of people on this campus. I hope people will at least be willing to try to understand the movement before they judge it. The depiction of The Women's Liberation movement and its leaders that the media, at times, conveys with such ferocity is far from the whole picture. It seems, if you read Time magazine and other periodicals, that every woman who questions her present role in life, or her future one, or who in any way mentions anything even remotely connected to Women's Lib issues is a bra-burning, hysterical, domineering (or silly) bull dyke. It is interesting to note that the only real episode of bra-burning took place two summers ago when a few women protesting a beauty pageant in Atlantic City burned one bra, and it is from this one incident that the grossly exaggerated stereotype has emerged.

At any rate, Women's Liberation is for some people the most significant movement of our time. It is political in that it challenges an entire societal structure that is dominated by men at the expense of women; at the same time it questions the most fundamental aspects of our day-to-day life, whether we are men or women. Perhaps it is time for more of us at Middlebury to tune into it all if only to try and understand what all the uproar is about.

Again, I welcome any articles related to the topic to replace my column which I will begin next week.

an open letter

To the Student Body:

Since the Strike last Spring, a great silence has fallen on the nation's campuses. Here and elsewhere, students and faculty have failed to maintain an informed discussion of America's foreign and domestic policies and are no longer working to influence the decisions of American policy-makers. If the show of concern and flurry of activity in May is to have lasting impact, members of the academic community must resume the Vietnam debate. Oppostion to the war began on college campuses and now, more than ever, it must be revived there.

We feel it is time for the Middlebury community to consider again the overriding issue of American Military involvement in Southeast Asia. With this letter we are announcing the formation of the Middlebury Radical Education and Action Project and inviting you to attend the first organizational meeting Wednesday, March 3, at 7 P.M. in the Proctor Lounge.

We are concerned with education as well as political action because the Strike at Middlebury——if it did nothing else——revealed among students a very limited knowledge of Vietnam and American foreign policy. If our criticism of the war is to have force and merit, it first must have a solid intellectual basis. We have seen that activities based on a concern and emotion alone soon gives way to apathy; yet we also know that education, divorced from action, is sterile. Before Middlebury can participate meaningfully in a movement to end the war, we must begin to think and talk about the war and analyze the system and policy that produced it.

When we say we are "radical," we mean it in the best and original sense of the word: to understand and solve the problems of society, one must go to its very roots. To understand American involvement in Southeast Asia, we must look to the fundamental economic and political relationships of American society and the cold-war world. To significantly change American foreign policy——and even end the war——we must work for radical reform of America's political system, its social and economic structure.

To this end, we hope to focus on two seemingly disparate projects: the People's Peace Treaty and Campaign GM. Around each, we would like to organize a serious educational effort——workshops, discussions, dorm canvassing, leafleting, and films——leading to a campus referendum on the respective issues. (Drama students have already expressed an interest in performing Dan Berrigan's play, "The Trial of the Catonsville Nine," and the range of other activities is limitless.)

The Peace Treaty is particularly important at a time when the Nixon Administration has apparently forsaken the Paris Talks and the possibility of negotiations. The expansion of the war in Laos and Combodia and the new policy of wider, more indiscriminate bombing indicate that America's objective is still a military solution——one that promises endless war for the people of Southeast Asia.

The purpose of the Treaty campaign is to make Americans aware of the new conditions for peace that do exist. Negotiated by the National Student Association and student groups from North and South Vietnam, the Treaty declares a cessation of hostilities between the American and Vietnamese peoples. Both sides agree to work for immediate U.S. withdrawal, a cease-fire during the withdrawal period, the return of American prisoners, and a negotiated political settlement.

The importance of Ralph Nader's Campaign GM lies in its challenge ot the business system itself——the great concentrations of private power that shape American life. We believe that Middlebury, as a General Motors stockholer, has a social responsibility to promote corporate responsibility. It should use its stock proxies to support the Campaign's reform proposals at the GM annual meeting in May. Beyond that, students and faculty should work with the Trustees to examine the hiring and pricing policies, consumer safety and environmental protection record of every other company in which the college has investments.

Neither the Peace Treaty nor Campaign GM will do much to bring about an instant or even gradual "greening of America." Both will require time, energy, and hard work. They may do a little to "raise the consciousness" of the Middlebury community, but we realize that changed consciousness alone will not end the war or transform the key institutions of this country. The alienation and inactivity of so many studetns is understandable as well. But unless the strands of personal liberation and rebellion become part of the fabric of a larger political movement, there will be no hope of making America a more livable society——safe for itself and the world.

Steve Early
Dan Gillmor
Howard Burchman
Ted Hobson
Bob Metzger
Torie Osborn
Bill Reedy
Barbara Sullivan

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"The Black Student at Middlebury is trying to say something. . . It is time to listen."

The following are a selection of poems by black students read at last Saturday's Poetry Reading as a part of the college's Black Weekend.

A MIDNIGHT DREAM

As I dreamed in the silence of midnight,
I was haunted by memories of the Dark Land.
The breath of beings concealed
Disturbed the muteness of the night.
In the silence came the melody of Kora and Halam,
And invisible servants laid a coral wreath upon my head.
In procession they led me on
To regain the lost kingdom of my great grandfather.
Upon a wave rose Cajor
Where Lat Jorr and the Elders sat in council
To discuss the future of the human race.
I gazed in wild admiration at that ancient city
Whose rooftops seemed to reach the sky.
A griot played a warrior's tune
That retold the stories of bloody wars
That were fought on this land.
Upon a blink, the ancient city vanished,
And I was left alone on the watery shore
Gazing far out to sea.
I would sing a world into being,
And recreate that city on a cloud,
If only I could recall within me
The song of that heavenly Muse.

Madoun Jobe

Kora, Halam - Gambian musical instruments
Lat Jorr - Ancestral figure
Cajor - Ancient Wolof Kingdom in Senegambia
Griot - Trubadour

BLACKOUT

Scorching sun seeped through lily-whiteness
penetrating my skull, causing wild thrashing.
Peering down, the master stood,
and from underneath his sole sprang
my mind with new swaying heretofore unknown
breaking the hold of that almighty white.
My cries rang through the fields,
nerve cords from the brain
issuing messages to the pump,
blook flowed freely and then came
BLACKOUT.

Karen McKinney

AETHIOPA

In Aethiopia where I was born,
Life is Eternal.
We know no hurry,
For time and space there have no limits.
The Sund drags on by day,
And Cynthia by night
Shines on our watery shores.
There seasons change without haste,
Wet and then Dry.
Fall and Winter there have no place,
For Aethiop would never let His trees
Shed their leaves in shame
To freeze in cruel snowstorms
While men lounge in heated rooms.
Nor do beasts and flowers hibernate
To escape the wrath of an angry god.

Yes, there life is Eternal.

Oh Aethiop, Ancient Father of all men,
Thank you for your favors,
For baking me in the sun
That I may bear the tortures of the cruel world,
And bring hope to the hearts of your sons in despair!
Aethiop, bring me back to my land of living,
And set me upon your heavenly soils
That I may there plant a seed,
That will bear its fruits in your entrails!

Madoun Jobe

Aethiopia - Old Greek name for the land of the black faces - Africa
Ethiop - God

INVISIBILITY

Visibility
So impossible
If you are not
Conformable
If you are not
Of their kind
You will not
Be recognized
Visualized
In their minds
Through their eyes
They are blind
To you, to me
We go unseen

It is he
Who refuses to see
You, me
Reality.
Let him turn
His back on me. . . Fool
To the contrary
I know
My enemy
It is he
Who denies
The existence of me
I am he
of invisibility

Invisibility
Is not my
Mystery I had only to be born
Black like me
This Blackness of mine
It serves as cloak
Yet beneath
My cloak of darkness
It is I who truly see
This cloak is
Naught but fear
The fear he feels for me

It is his fear of me
X. . . the unknown
That creates
My cloak
Of invisibility

Boo!

Bruce Gill

AMAZING GRACE

From the amazing graces that are so sweet
to the steal aways to Jesus
the good ship that stole blacks
from Africa
to dance all Saturday night,
church on Sunday morning, TV Sunday night
and work all the week
mostly to the menial jobs in the
kitchens with hot stoves
in hotels wearing the funny
uniforms
in the factories playing tic tac toe
with the machines
and a thousand car washes distributed
across the country

Those who hire pretend your blissfulness
(ain't that a gas) if they looked at what
you did while there
then they would know how
you felt
the sophisticated intellectuals call it
industrial sabotage, the automatic smiling
when the master comes near,
saying that God's gonna trouble the water
predicting God's gonna set this world on fire
praying that God'll drown Pharoah's army.
I think that Moses reincarnated has
come many times in the form of
dreamers like Martin Luther King,
the minister from Atlanta and Malcolm X,
the minister from New York only to be destroyed
by the opposition

Even men of old knew it was nonsense, it
was the same old story
remember Diogenes with the lantern and bathtub
later the bathtub was used to make gin
and the light
of the lantern was used
to ignite the fires of the ghetto rebellions
in Watts, Harlem, and Memphis

What about Descartes' rationalization of existence
"to think and be" and the black poet laureate
James Brown singing "I can't stand myself"
Karl Marx the communist talking about God
is bad for the people. . . it produces fear
and all the others saying a change
gonna come

Do I dare, do any sane persons dare speak
their conception of reality
LeRoi Jones tried and was jailed
Ginsberg tried
and was called a
beatnik
Edgar Allen Poe tried and was called a
necromaniac
those who dare are always wiped out
in some way

This may be digression
maybe a type of succession (from life
maybe) but what I want to scream to the
heads of all different types of states
is that
every Jesus cannot
save.

Jarb Durant

editorial

On Being Middleburyish

Another Winter Term has passed us by. As most of the 350 people who bothered to answer The Campus' course-evaluation questionaire said, it was best characterized by "dope" and "skiing". Accomplishments outside of the classroom were best measured in ounces. With its pervasive sense of listlessness, it perhaps epitomises a major problem at Middlebury--- the complete lack of energy and initiative that seems to infect many of the people in the College.

The Winter Term is perhaps the truest indication of this fundamental failure within the College, because it focuses attention on the source of the problem. The traditional excuses for failure do not work in the case of the Winter Term. The regular-semester scapegoat of "structure," for instance; the Winter Term is the one time at Middlebury College when structure is irrelevant. The Winter Term's failure cuts more deeply, it is not one of design, it is of the people involved in it, their motivation, intellectual energies, and interest in what they are doing. Because these qualities are so conspicuously absent from the Winter Term, one might conclude that their semblance in the Fall and Spring terms is maintained only by structure. Lacking this crutch, many Middlebury students turn toward smoking and skiing for their intellectual endeavors. The failure is one of people.

Unfortunately, the Winter Term is just a particularly noticeable manifestation of a larger problem---a stifling lack of both energy and involvement in the College. Creativity and motivation, at Middlebury, are largely products of structure, and, of course, this is no motivation at all. Symptons of the problem abound in many undertakings outside of the Winter Term, only abeted by the current frustrated political atmosphere. The paucity of students seriously interested in any aspect of student government, the struggle to continue this newspaper, disinterest in the state of the curriculum, the low attendance of faculty at their monthly meetings, the fact that only three or four hundred students ever vote in elections or answer polls, the inactivity of any sort last fall. . . the list goes on.

Where there is no structural cattle-prod, there is no movement. The Winter Term suggests a failing of the institution's constituencies to become seriously involved outside of the paternal classroom atmosphere. The solution is not in any committee, not coming for vote before the Faculty, not in a forthcoming fund drive. Perhaps it is not coming at all.

The Composition of the Board

The action of the Board of Trustees which places two recent graduates on the Board creates more problems than it solves, and raises questions about the overall composition of the Board.

The primary issue to be raised when examining the Board is that of competence. The current Board is heavily weighted toward conservative, middle-aged or older, businessmen whose competence lies solely in the realm of the financial. If their competence was gained in the world of business, where lies their responsibilities? The justification for the Board's composition is defended in the Governance Report, which says that the Board's activity is restricted to developing the resources of the College, to directing "the growth and maintenance of the financial and physical corpus of the institution and overseeing its broad developmental policies." If the Board's role were in fact confined to oversight of resources, there could be two valid purposes for altering the present nature of the Board---to increase its financial competence, or to change the sphere of its competence and actions. The recent action meets neither of these purposes.

It is apparent that placing two recent graduates on the Board will not increase its financial competence, but it could very seriously change the sphere of the Board's actions, without changing its area of competence. The recent action places persons, whose competences and interests lie in a totally different area than the rest of the Board's, in a position where they may broaden the areas of discussion of the Board without broadening its competence. If, for instance, the ROTC issue had been brought to the Board, the two new members would have succeeded only in involving the Trustees in a new area, without enlarging its competence, without changing the conservative character of the Board. It would increase the Board's already substantial participation in the academic structure of the College, rather than confining its actions to financial resources. The Trustees would only have applied their predominantly conservative philosophy to a new situation.

In fact, Governance Report to the contrary, the Board's sphere of influence is not confined to matters of fund-raising but is intimately bound into the academic decision-making of the College. Rather than engaging in such piecemeal reform as placing two recent graduates on the Board, the College should consider whether the final authority in all matters, both academic and financial, should lie with a group whose competence lies well outside the realm of education.

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Ted Hobson, Editor-in-Chief

Two Views

El Hajj Malik: Black play reflects em

Malcolm X: spokesman, not militant

by Tewie Coombs

Black. White. What is the real difference between a black man and a white man: color? To many people, black and white, the difference is as simple as that, but how can a person who is living in a society so culturally despicable as "America" honestly say that the difference is simply a matter of color?

I feel that part of the problem with America's society is a lack of understanding, not only of a person's actions towards an idea, but also of something as fictitious as verbal communication.

Since I am a black man, I have experienced severe intervention from the white race simply because the complexion of my skin is darker; but if this is true, than where does the matter of equal rights for all come in?

If a black man began to proclaim "black power," most whites would call him a militant and instantly begin to quiver at the very mention of the term simply because it implies that the only way to establish one's identity, security, and a feeling of prominence in this country is through power instead of constitutional justice.

A brother of ours, named Malcolm, Malcolm X, began to preach black nationalism to all of his brothers and sisters. He possessed such an innate visual picture of equality and justice for the black man that he was soon thought of as a militant by the white race.

Malcolm X was not a militant, he was a spokesman for the black people telling white society what the black man wants, and when, and what he will do if he does not get it.

A play which was recently put on by the black students at Middlebury called "El Hajj Malik," is a play which depicts Malcolm's life from his childhood to his untimely death. Malcolm X was portrayed by every actor in the play, which was one means of explaining to society, black and white, his diverse character and attitudes towards life for the black man in white America today.

One of the opening scenes of the play was one in which the Ku Klux Klan was harassing a black woman, Mrs. Little, and her child, Malcolm. They, along with the welfare workers, completely destroyed her identity and made her feel as if she was dirt being trampled upon by a "great white horse."

This made me very angry because as a black man I contain a great deal of pride, and having to witness a scene like this, knowing that it was true, and still is, makes me feel as if the whole white race is just as ignorant, and that my people are in no better a situation now that they were four-hundred years ago.

Malcolm's life as depicted in the play was not only one of a dynamic leader but rather a portrayal of the extremities of the black situation in America today. Malcolm's struggle through the negative complexities of the black experience as dictated by white society for black Americans qualified him with the comprehensive understanding of what the black man must overthrow in order to regain the human dignity which was denied him as a victim of slavery.

Malcolm's diverse character came out very well in the play; an example of this would be the scene when he was in jail and first heard about the word of Muhammed. In the beginning he was quite fearful in his belief in Muhammedism, but this fear soon diminished when he learned that he could help his people by believing, and helping his people was Malcolm's foremost dream.

To me, Malcolm's death scene was more than just a scene of a man dying because when Malcolm died, I felt as if something which was a constituent part of me also died. I feel that anyone who saw the death scene in the play, whether he be black or white, felt some sort of guilt because each of us was responsible for assasinating the prophet of the ideal dream of all mankind.

Three dimensional message & meaning

by Bill Wellington

Education in an institution is, for the most part, a two dimensional experience in that the breadth and width of intellectualism persists in a class room atmosphere while the emotional and spiritual depth of a subject are often lost in the dry heat contained within the four walls and set hours of prescribed learning. In the analytical atmosphere of a university, intellectual pursuits are of premium value and "inspired work" is usually considered technically substandard. Consequently, what you are given in the classroom is intellectually dissectible, and technically valuable in any academic atmosphere, but often pertains very little to the pure emotion and spirit of the experience of life.

"Black studies" are virtually unteachable in an institution, simply because, as wit-

otion, spirit, experience

nessed in "El Hajj Malik", what blacks have to offer educationally is primarily three dimensional, i e. the spirit of the experience of life is inherent in what you are given. The play, performed in the Great Hall of the Johnson Music and Art building last Friday night, was a beautiful and articulate expression of the experience of life for a black man.

The success of the play could not be seen in the pure literary merit of the work, nor in the purely technical effectiveness of the acting and directing, but rather in the fact that from an undissected standpoint, the spirit and emotions of the actors made the play effective, and shot the true message and meaning of their work to a spellbound audience. Each black man and woman in their role was aware of the unifying thread he or she held with the other players, and each gave approval as one would speak the common cause. They were together, in every sense of the word.

The life of Malcolm X, the subject of "El Hajj Malik," was not so much physically important as it was spiritually important, for the figure of Malcolm was central primarily because he experienced the full spectrum of emotions a black man could experience in The America of his time. His father was shot, his mother was sent to a mental institution, he was treated "like a mascot", something less than human by the people who brought him up. He was told that it was not realistic for a nigger to aspire to a career as a lawyer. Once on his own in places like Boston and Harlem, he became aware of the spirit of his people as they danced on a Saturday night. He became a pimp, and finally, a junkie, whereupon he was sent to jail. In jail, he heard of the teachings of Elijah Muhammad, and realized the importance of his black identity, and also saw that the white man was effectively demoralizing his brothers into thinking that blackness meant second class, evil, and even subhuman. He revolted in the joy of his blackness and his new understanding of his heritage, but more forcefully in his hatred of white skin. Eventually, as all black men must, he came to realize that his foe was not any white man, but any man who would deny the humanity of another man. While calling for revolution against such men, he was shot, and a predominantly white audience mourned, as did the players, for a man who had once screamed for their blood, who had been, after all, simply a junkie and a pimp.

By portraying the joys and sorrows of Malcolm's life as if it had been his own, each player who took on the role of the main character in effect universalized the extremes of Malcolm's emotions to fit the experience of all black men. When the players danced, they danced naturally and freely, when they wept, they wept openly and pitifully. To be black is to be spiritually free and unabashed, even when physically bound; it is to know the meaning of brotherhood and the joy of life, and no textbook, indeed very few literary works, save the writings of several modern day writers such as Claude Brown and Eldridge Cleaver, can teach or even tell of what it means to be black.

The performance of "El Hajj Malik" did tell of the black experience simply because it let each actor give forth the spirit of his black birthright. But the real importance of this period was not merely the fact eight or nine black people were able to express their inherent spirit articulately, but rather that these people were inviting the audience to understand, to laugh with them, to feel with them what they have felt and known all their lives B.S.M.U. stands for "Black Students for Mutual Understanding." The parade is on a two way street. Will "Whiteman" join the parade? OH EVENTUALLY!

THE MIDNIGHT DRUM

Midnight drum
With your leather tongue,
I heard you booming
Over the rustling grass of the Savannah,
And the boundless stretch of the Sahara.
From the feet of majestic Mount Kenya
Emerged your ancestral voice,
And the rhythmic sounds of your dancing feet,
And bangles ringing on your arms.
I saw your dark skin coloured with sweat,
And your virgin breasts shaking.
Talking drum of the midnight,
I heard your voice over the Niger.
As the moon diffused her golden beauty
Behind your wooden mask
I got a glimpse of your face,
A long spear in your hand,
Booming the message of the black totem,
Hunter of the evil spirits.
Oh midnight drum
With your leather tongue,
Your chanting voice is ringing in my ears,
And piercing my sleeping heart;
You punctuate the dumbness of the Congo!
In the night campfire,
I saw you dressed in straw and leopard skin,
And spinning like a living whirlwind.
Midnight drum
With your leather tongue,
You speak the language of my ancestors,
You conceal the names of my heroic bloods,
And the power of the Black Magic
That dwells within you.

Madoun Jobe

Bitterness and beauty behind Black social awareness poetry

by Phil Davis

"Where is my head going? . . . It's going black, that's where."

The words of an eight-year old girl, but they are indicative of the attitude that the black man seems to be taking. That was the feeling that emanated from the Black Poetry Reading during the Black Students' Weekend, February 19-21.

Seven black students read poetry by various authors ranging from Langston Hughes to Kali, the authoress of the excerpt above, to some of the students themselves. The poetry presented embraced two basic ideas. Not only the poetry itself but the readings as well contributed to the expostulation of these two themes.

"Black is beautiful." The social awareness that the black man need no longer attempt to adopt the white man's standard was everpresent in the poetry read. Some poems like "Apology" written by Bruce Gill, a sophomore at Middlebury, expressed this awareness without the bitterness which ran rampant throughout so much of the poetry presented. Gill's poem has an effective statement delving into the forgotten, and now acknowledged, beauty of the black woman, his "Queen of the Nile." Jarbé Durant, a transfer student new to Middlebury this semester, read an original poem, and like Gill, was able to convey his cognizance of the black awareness beautifully and simply, without cynicism, in "Feeling." Durant treats his subject with respect and a sense of calm, finishing, "I like your dashiki-Is it African?" "Naturally," by Audra Lord, expressed the black awareness in terms that were pointed and obvious, "natural hairspray made and marketed in Watts." The title of the poem conveys in a word, the idea which Miss Lord desired and which Nelda Lee expressed so well in her reading, which was forceful, if not disdainful.

That disdain was indicative of a second feeling present in the readings. Bitterness, a result of the black man's persecution and exploitation over the centuries, was a subject treated in poems by Mari Evans, Evette Pearson, and Don L. Lee, as well as in lines from "The Last Poet," a militant recording group. Miss Evans' sarcasm was evident in "Status Symbol." A black businessman spoke in the poem, "I have arrived—I am the New Negro. . ." Why? They (his white employers--the feelings of impersonality and distance between black and white is omnipresent in the poem) have given him "the key to the white locked john." Evette Pearson wrote "In White America Today" for a Black Panther tabloid on the West Coast. Ending the poem with "Panther Power," Miss Pearson evokes powerful images of black oppression and revolution in order to escape "the Man" in our white-oriented society. Don L. Lee, in "Revolutionary Screw" questioned the motives of the young black who mounts his lady for the glory of the Revolution in order to people the earth with black men who will aid the cause. Lee's poem was refreshing in its levity and thought-provoking as a result of his satirical quips. "The Last Poets" warn the black man, ". . . no cause to die for?— I hope you get a cause to die for soon--'cause you're going to die anyway—Because you're black."

Two poems of Langston Hughes were read by Martha Ruff. Writing cautiously, in "Same of Blues," of the black man's "dream deferred," creating a "sense of loss," of "confusion," of "impotence," Hughes once again affirms his beleaguered position among black writers. "Afro-American Fragment" further solidified his standing. In a time when the black seeks an identity with his heritage from Africa, Hughes wrote of "Africa, so far away," bearing such an "un-Negro tongue." Hughes' poems were out of place on Saturday morning as they indicated that Hughes should be regarded as a poet, not a black poet, in much the same manner that James Baldwin is largely rejected by contemporary black writers as a "white" author.

In general, the poetry presented was emotional in nature, effectively eliciting responses from the listener. The poetice excellence of the poems were tenuous at best, with only a few poems being presented that were technically acceptable, even with regard to free verse poetry.

The saving grace of the reading was the poetry of Momodou Jobe, a student at Middlebury who is a native Gambian. Jobe presented three original poems, and a fourth written by a friend, and if these are any indication of his talent on the whole, Middlebury is fortunate in having another poet-in-residence. Unlike the other readings, Jobe's were steeped in African heritage, a cognizance of his ancestors, of which Jobe is intensely aware. Reading slowly in a soft, flowing voice, Jobe left the audience stunned with the power of his poetry. The talking of the "Midnight Drum" created visions of black magic and a tribal existence reminiscent of ancient Africa. In "Ethiopia" Jobe wrote of the god, Ethiop, and of life on the African continent, where "the seasons change with no haste," where "life is eternal," where "we know no hurry." Jobe's final reading, "The Dying Hero," was written by a close friend as a result of the deaths of a group of protesting blacks who were gunned down at random by South African police. The powerful imagery, the pain evident, not only in the dying black in the poem, but also in the poet viewing the scene, and the ability of the audience to render an emotional response makes the poem deeply moving, simply beautiful.

Both as a literary presentation and as an emotional statement, the Black Poetry Reading must be viewed with

Continued on page 11

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Shaker Mountain School and alternative education

by John Bell

It is mealtime at Shaker Mountain School. The kids are all hungry and it is 10 below zero outside. But they aren't waiting in lunch line before an immaculate formica and steel cafeteria in a tile-walled Burlington public school. Rather, they are sitting around a couple of uneven tables in the main room of an old Vermont farmhouse in the village of Starksboro, about 20 miles from Middlebury, waiting for dinner.

The food comes, prepared not by anonymous ladies in white, but cooked by the school's housemother-teacher in the adjoining kitchen. The biggest problem during the meal is deciding who will wash the dishes.

A student is learning to type at Shaker Mountain School in Burlington. He is not, however, sitting in deskline with 29 others facing front in a typing class. Rather, his teacher sought him out a few minutes ago, and now the two are seated in front of an old typewriter on a table in the middle of an otherwise unfurnished room, typing out a poem from memory.

It is hard to associate Shaker Mountain School with the word "school" as it is usually applied to an institution, for Jerry Mintz, the founder of the school, uses what he terms a "total approach" to education and the learning experience. Shaker Mountain School, as Mintz says, is run seven days a week, 24 hours a day.

While the six or seven kids spending the night at Starksboro eat their dinner, bearded, smiling Jerry Mintz sits down in a room serving doubly as someone's bedroom and a record and game room, to talk about his school.

Mintz, a Goddard graduate, had been teaching in public schools before starting his venture into "alternative schooling" three years ago with $30, a car and one student. But even now, with 24 full-time students, nine full-time staff, facilities in Starksboro, a school-house in Burlington and a cover story in Saturday Review, Mintz' school is far from existing with security in the present, much less the future.

"We have $1400 in the bank, $600 worth of debts, and it costs $500 per week to run the school." With incredible nonchalance, and sincerity, Jerry Mintz can say his school will probably not exist longer than two more weeks.

This, however, is not so surprising in the light of the school's varied existence in the past three years. In 1969 the school, having grown to 19 kids and five staff, existed above and beyond its means in the old Hotel Breton in Burlington, while Mintz, his staff and a few of the students lived in Mintz's Starksboro farmhouse. The Starksboro location had been approved by the state Department of Social Welfare as a group home for foster children, which also meant the tuition for some of the students would be paid.

Most of the kids lived in Burlington, though, and when Shaker Mountain couldn't meet the rent and was finally evicted from the Hotel Breton, the school existed seven weeks without a building. Every morning, students and staff would meet at an assigned street-corner to start the day's learning experience. Consequently, Mintz says, "We realized our school is 'located' wherever there are Shaker Mountain students or staff."

Presently, or more accurately, at last reports, Shaker Mountain has been renting a large two-story building near the UVM campus for its "city school."

Of course, the story of "alternative schools" does not begin or center on Jerry Mintz's Shaker Mountain School. Presently, in Vermont alone, there are almost a dozen schools in the "alternative school" category, although most of them, Mintz says, have "more specific purposes and funding."

Shaker Mountain has been kept alive financially through "a long series of miracles," Mintz says; through various fund-raising projects, tremendous community support, and a number of unsolicited gifts. But what keeps the school going above the level of money, materials and buildings? How have Jerry Mintz's elusive educational purposes managed to keep together a group of students who "don't fit in" with the public school system and a staff paid $10 per week for a job whose future can be measured at most by the month?

"Things are different at Shaker Mountain. You're free, it ain't slavery."

"The main purpose of Shaker Mountain School is to give kids freedom of choice. It does that by letting them choose their own classes, their own subjects. Each kid gets a vote in making decisions about day to day problems in the regular meeting. Also we have half the votes on the Board of Trustees. Students have a say in every problem which the school faces."

"The teachers work with you, not against you. It gives the students a feeling of freedom to want to learn, instead fo feeling that they have to fight against teachers and against learning."

"The teachers at Shaker Mountain are helpful and considerate. Wow, come to think of it, what a change! I was thinking, when I was in public school they'd say "Have you got your math done?" or "Are you talking?" At Shaker Mountain, it's "Who wants to come to this or that class?" The teachers at Shaker Mountain don't go around acting like those old policemen at public school. You can't exactly say what a teacher does at Shaker Mountain. One day you could be looking for a building. The next day you could be on your way to California. They have classes in poetry, spelling, reading, math, algebra, Indians, maps, block printing, music, nature, etc. They take kids on trips to communes, colleges, different schools, to Starksboro and the pond. They do all that and get room and board and $10 a week."

"We get a chance to make the decisions. We wouldn't get the chance to say no or yes or anything in public school. But it's not easy to take the responsibility, because it's hard to get to the real heart of a problem, because sometimes it hurts people, and it's hard to find a solution that's good for everybody."

The above comments by Shaker Mountain students about their school, their teachers and themselves perhaps say more about the school than any outsider could. They do point out, above all, that the Shaker Mountain School is a "free" school, but as Jerry Mintz says, "the more freedom, the more structure." The structure of Shaker Mountain seems to rest on a few basic assumptions. First, the recognition of the student as an individual, as an equal, if not intellectually, then in all cases socially.

Of the eight members of the Shaker Mountain Board of Trustees, the body which forms basic school policies and makes all financial decisions, four are students in their early teens. They are kids, but the responsibilities they face are real. The admissions committee, moreover, consists of five students and two staff. "The kids know," Mintz says, "whether or not a kid can add something to the school."

Mintz' "total approach" to education forces one to expand one's definition of education. Mintz emphasizes the class experience, but also the meeting experience, the trip experience, the family experience, and the living experience.

In one of many similarities to S. S. Neil's Summerhill approach, the Shaker Mountain School decides most day to day plans and problems through community meetings which anyone can call at any time.

A meeting at the Starksboro farmhouse was called by one boy to resolve the problem of a lost chess piece. A young girl was made chairman of the meeting; the discussion turned to mandatory bedtimes for kids. Proposals were made, discussed, voted upon, passed and defeated. Other meetings at the Burlington school touched on affairs like smoking in the buildings. A seemingly amazing amount of time is spent in these meetings day after day, but one realizes that the meetings are at the heart of the educational experience Mintz seeks to offer his students. "Just think," he says, "how well-equipped these kids are going to be to make decisions on their own."

At Shaker Mountain too, an inordinate amount of time seems to be spent on trips in the school's bus to colleges, museums, cities, factories, Indian reservations, farms and different parts of this country and Canada. But Mintz feels it's worth the effort: "If you see it, really see it, you get more out of it, you understand it more."

At the school building, there are classes, but no set curriculum in the usual sense. "Any student or staff can initiate any class, on any subject, at any time, and anyone may attend. Indeed, our curriculum is our available environment."

A casual visitor to the Burlington school (and casual is the only way to go about it) would find in one room kids working on a pottery wheel, in another, older kids taking apart engines, amplifiers and the like, while in another closed off room, another kid leads a group in Reichean therapy-yelling and screaming.

In such a situation, of course, classes cannot be conducted in a step-by-step series, preventing, for example, an intensive study of a foreign language, as a now non-existant French program proved. Classes, as one of the staff mentioned, are also hampered by lack of materials for the kids to work with. "This room," a teacher said gesturing around the science room, populated with a few disparated science projects, "should be filled with things the kids can look at and work on." But that leads back to financial problems.

The kids at Shaker Mountain are a very individual group. Most of them are there because they can't quite fit in, or have been "totally rejected" by the public schools. "They have abilities above average, but they refuse to accept the system." Shaker Mountain does no active recruiting for students: "They usually find us," Jerry Mintz says. To be formally admitted to Shaker Mountain, the kid has to persuade his parents to approach the school first. Many of the students at Shaker Mountain come from poor and broken families. Mintz oftens finds prospective students for his school on the streets in Burlington.

For those kids who live at the Starksboro house, Shaker Mountain is a family more than a school. "Coming to Starksboro," Mintz says, "gives the students a chance to get away from their problem environments and experience healthy group living."

Shaker Mountain also helps ease sometimes strained relationships between the kid and his family. "Our basic philosophy is to take the pressure off of the student and his family, yet enable him to grow in his relationship with his family by essentially living at home. This seems to be working very well. Almost every family reports improved relationships between the student and other members of the family."

Shaker Mountain's three-year existence has not allowed it time to graduate any students, although a good number of them are approaching the late high school age range. A number of Mintz' students, he reports, have returned to public school after experiencing Shaker Mountain, with favorable results. Shaker Mountain students who go back are "generally successful in coping with the public system, and in two cases were placed a year ahead of where they would have been, had they stayed in the public school system."

And although grade separations are non-existant at Shaker Mountain, Mintz reports his students keep up with their public school peers. "Standardized tests have indicated at least normal improvement in academic areas by students at Shaker Mountain, and usually above normal."

The existence of Shaker Mountain and other "alternative schools" has already had its effect on the local public school system. In Burlington, for example, the high schools have sponsored an ASPIRE program for students who otherwise don't fit in with the public education system. The program allows students who have dropped out to return to school on a part-time, freer, informal basis.

Jerry Mintz was asked if he felt the Shaker Mountain experience would be good for students of "normal" backgrounds, and for the public schools in general. Mintz replied that it would be a mistake for any one school to try to be like another school, for any one school to try to be another Summerhill or Shaker Mountain. "Every school should grow in its own way," Mintz said, adding that many problems arise when some people start telling other people what to do. "You should not try to do too much," he said, "just do what you do as well as you can."

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demands, "if civil disobedience leads to anarchy, show me: if it tends to strengthen democratic society, then show me that."

It is with this challenge in mind that we must begin an empirical study of civil disobedience. However difficult this might prove, such a study is possible and would tell us something meaningful. If, for example, our initial inquiry is: "Does civil disobedience lead to a 'breakdown' of Nixonian law and order?" then what does a 'breakdown' refer to? Perhaps one approach might be to characterize a 'breakdown' as: 1. an increase in the number of incidents of violence which are contemporaneous with acts of civil disobedience, 2. an increase in the occasions in which laws cannot be enforced by the government and 3. a rise in the number of incidents of revolutionary activity. After defining our terms operationally, we would begin gathering data. Only by massing hundreds of examples of civil disobedience can we answer such questions as: Is there a high probability violence will follow civilly disobedient acts? Have attempts to enforce laws become more difficult after civil disobedience has been practiced against them? Has the scope of revolutionary action increased in proportion to a similar increase in civilly disobedient conduct? If there is a correlation between, say violence and civil disobedience, then what are the variables by which one forces the other to occur?

Only by answering these empirical questions can we begin to gain incite as to whether civil disobedience is really tearing our society apart.

(This letter is in response to Bill Wood's article last week in this column. I was irritated with his approach which is symbolic of 100 per cent of the writers on "civil disobedience." It is time to stop making unsupportable claims. If I am to be told civil disobedience leads to anarchy I want to be shown. I don't want somebody's word for it.)

Jon Groetzinger

Angela Davis

To the Editor:

As the author of the petition in defense of Miss Angela Davis, I welcome Mr. Duquette's critique of and dissent from my views (The Campus, February 18, 1971). Among other things, his letter evidences an admirable concern for the institutional and functional modalities safeguarding civil liberties and due process which I also take to be among the most precious legacies of the American heritage.

In fact it is this very same concern, rather than the desire "to display some righteous indignation against the present legal system" which moved me to protest Miss Davis' trial. If, in other words, my hypothesis that the criminal prosecution of Miss Davis is to some signigicant extent politically motivated (and in this sense, a show trial) then it is the State of California that is making a mockery of our judicial system.

To be sure, radicals and revolutionaries have always attempted to politicize criminal proceedings directed against them, often by appealing to a "higher" extralegal, ethical code. But it is equally true that the mark of a free society is that the state does not resort to the legerdemain of an alleged law-breaker, even to bring him to justice.

In the case of Miss Davis, moreover, the political harassment began long before she was indicted for any criminal activity. The Board of Regents of the University of California, at the behest of Ronald Reagan and the equally obscurantist Supervisor of Public Education, Maz Rafferty, attempted to terminate Miss Davis' contract as an Instructor of Philosophy at UCLA solely because they did not approve of her politics.

When both the Chancellor and Department Chairman proved recalcitrant, the normal academic procedure prescribed for such cases was abandoned in favor of the blatantly (and subsequently so declared by the Supreme Court) unconstitutional California law barring Communists from teaching at state institutions.

The next tack proved equally unproductive: close and pervasive surveillance of her private and public life failed to uncover evidence of moral or professional turpitude.

Thus, it does not strike me as irresponsible to suggest that the California authorities contrived the charges against Angela Davis (conspiracy legislation such as that under which she is being prosecuted tends by its very nature to be enforced selectively and politically) as the final and logical extension of their program to silence her extra-curricular as well as curricular voice.

Finally, the point should be made that my petition was not conceived as a legal brief; rather, it was intended to focus attention upon the civil libertarian dimensions of the Angela Davis affair while simultaneously warning Governor Reagan that California justice is itself on trial and, for the good of us all, had better not be found wanting.

N.G.O. Pereira

The Campus is devoting its March 18th issue to a study of the curriculum at Middlebury. The deadline for this issue is Sunday night, March 14th. We welcome suggestions for this special issue, as well as articles and letters on any aspect of the curriculum. As usual, address material in the campus mail to box c 798, or come up Sunday, Monday or Tuesday nights and talk with us.

Bitterness and beauty

Continued from page 7

mixed emotions. Only a few poems other than those written and read by Momodou Jobe merit recognition as good poetry. Various other readings, however, were effective as a means of conveying to the audience the feelings of the poet, and, significantly, the feelings of the students reading. These fell down as verse in that structurally they suffered from a sort of "talking," a sort of discourse, and a definitive absence of verse, even of free verse. I found that the representative poems read enabled me to view the blacks who read them as emotionally involved people in a movement to instill in the black people pride and dignity, as well as an inherent distrust and a rejection of "the Man" and his white America. The readings were militant in nature. The readers were at times cynical, sarcastic, and even antagonistic in tone. The black student at Middlebury is trying to say something. Perhaps what he is saying and how he says it reflects upon his experience at Middlebury. If so, what he says becomes important not only to the white man in general but to the Middlebury community in particular. It is time to listen.

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